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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"Therefore, fear not, little flock; do good; let earth and hell combine against you, for if ye are built upon my rock, they cannot prevail" (D. & C. 6: 34).

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CHRIST THE GREAT EXAMPLE TO MANKIND.

ADDRESS DELIVERED IN THE SALT LAKE TABERNACLE, SUNDAY, FEBRUARY 19, 1922, BY ELDER ALMA O. TAYLOR.

(*Concluded from page 182.*)

THERE is another wonderful blessing, another wonderful attribute, another wonderful characteristic that the people in this land, particularly, hold most sacred. This is liberty. What a wonderful term—liberty! This nation stands upon it. This nation typifies it, and as you may say that God is love, you may look upon this great land and say: America is liberty. God designed that it should be so. We as Latter-day Saints stand before the world and without any ifs or ands or wherefores, say to all mankind that the Constitution of the United States was framed and established under the inspiration of Almighty God, and that the founders of this country operated under the inspiration of heaven. God said in long ages past, through the mouths of his prophets, that this land should forever be a land of freedom, dedicated as a promised land, consecrated to be a free land, for free men, to which all those in bondage may look with longing and come with rejoicing. Yet, my brethren and sisters, in the name of freedom, in the name of liberty, to-day some of the greatest abuses in the world are enacted, and the freedom which we hold sacred and which we consider holy and divine in the lives of individuals and communists is fast becoming a base and beastly license. With some it has lost all of its beauty and its glory. Many men standing up prating about liberty are nothing more than serfs, seeking expression of their own vicious license.

You know, the devil is a very adroit fellow. He would not be

half so busy if it were not for the fact that he gets defeated so often. The devil knows how to wrestle in the ju jitsu fashion just as well as anybody, and he does it very efficiently. You know there is such a thing as letting your opponent come against you with great force and you resisting it; and there is another such thing as anticipating the coming of your opponent with a great force to overwhelm you, and you step aside and disappoint him in the resistence; he goes tumbling head over heels; his own energy has overcome him. Well, that is a ju jitsu stunt, to let the other fellow think he is going to be resisted and then step aside and let his own momentum throw him down.

We know from modern Scripture—and this is no light tale, but a fact—that before this earth was created there was a large contention up in heaven as to just how this earth and those designed to come to it should be handled; and there were two propositions presented to the Father. One was presented by a "son of the morning" and the other was presented by Jesus Christ. Lucifer wanted to come down here and save us all whether we would or whether we wouldn't. He wanted to make bondsmen out of us. He wanted to compel us. He wanted to save us in spite of ourselves. But the Son of God, Jesus Christ, said: "Let me go down, and we will preserve unto man his free agency, that he may choose between good and evil, and take the consequences of his choice." Satan's plan was rejected, and Jesus Christ's plan was accepted, and so Satan's effort then to bind mankind and save them against their will, or in favor of it, to take away from us our free agency and our right of choice, was fruitless. He discovered that man was to be free, and after the great decision was made, there was no use of his contending longer. His chief concern became: "Well, now, how can I persuade man to be free, and freer, and so free that he will be a fool?" So he encouraged men and women to choose as they please. It was their own business and nobody else's. That was the point: "You are made free agents, now do just as you please any time and anywhere. It is your own business and your own choice affects only yourself. Now do just as you please any time and all the time." The result is that there grew up in the hearts of men an extreme selfishness for the assertion of one's individual rights. Satan is constantly tempting us to feel that our personal liberties are being infringed upon, and that our personal right of choice in doing as we please is being curtailed by this and that and the other. So, men have been led to conceive, because of the temptation and the snare and the encouragement of Lucifer, the tempter of all men, the destroyer of souls, that our personal liberty must be held inviolate and cannot be trespassed upon at any time by any man or under any circumstance.

Satan, when he heard that God had decreed that this land should be dedicated to the cause of liberty, opposed the proposition, and he did all that he could to stop the establishment of

freedom and liberty here; but when he lost out he decided that it was no use for him to any longer oppose the question. He must get busy and encourage men to want to be so free that they would not care a speck about the welfare of their neighbors. Now that is about the condition to which we have arrived, a great many of us, in this free land. We are so particular about liberty that we have gone to such extremes of selfishness in its application that we are resisting every single movement in society that asks us to make a sacrifice of our own appetites or our own tendencies. With the increase of knowledge, with the increase of power, comes the increased responsibility for every man to look around him and understand what his relationship is to the other fellow before he does a single thing, otherwise he is not using his liberty, but abusing it; and instead of the exercise of liberty in his life being a blessing to his fellows it becomes a menace to society. His liberty under the encouragement of Satan has made him so self-centered, so selfish that he has lost all desire to be master of himself or to recognize the reign of law; and the tendency is fast growing in these United States to justify every act of lawlessness by bringing up the demand for personal liberty. As I understand liberty as enjoyed by the Son of God and manifested in His life, was the liberty that he felt as one among many and not as one independent of all. It was the liberty that was based upon a splendid spirit of liberty that involved a continual, a wise service day by day. It was a splendid liberty that was absolutely founded upon obedience to law. We can look to Jesus Christ to know how to be free. He was free from Himself, and being free from Himself it was a mighty easy thing for Him to be free from others. Get a self-mastery; know your own appetites; know your own attributes; know your own powers and then control them in the light of the example of the Son of God and you will be a freeman, and your freedom will be an inspiration to all around you, and you will be beautiful and a wondrous blessing to all men. But get so self-centered in your ideas of liberty and your ideas of freedom that you begin to close in against your neighbor, that you begin to assert your rights against the welfare of society, because you happen to differ from the majority, then, instead of your freedom being a blessing to yourself and to mankind, you become a menace, and it will be necessary for the power of your neighbor to be applied against you to control you. He will have to put you in chains, that you do not permit any longer your ideas of liberty to become expressions of license.

Now, brothers and sisters, I feel this very keenly, because as I go around among my own friends and among the people I am constantly coming in contact with, I observe an increasing disregard for law; and it is my desire before closing this afternoon to call your attention to a commitment on this question made by the

Prophet of the last dispensation, which binds you and binds me. He was on one occasion asked to tell what was the creed of his Church, and the Prophet Joseph in answer to the request drew up that which is now known as the Articles of Faith of the Church of Jesus Christ of Latter-day Saints; and in those articles I read—the twelfth: "We believe in being subject to kings, presidents, rulers and magistrates; in obeying, honoring and sustaining the law." Now, Latter-day Saints, that is a commitment of the Church of Jesus Christ of Latter-day Saints to obey, honor and sustain the law. I call your attention to it in all soberness, and say as a warning to you that there is an increasing wave of disregard for law, and it is time that we should awaken to the realization of the fact.

On August 31, 1921, Attorney General Daugherty, meeting with the Ohio and American Bar Associations, made the following significant statements:

"Theories of political philosophy now advanced by those who themselves either violate the law or sympathize with law-violators in industrial conflicts, agitation to upset American forms of government, and against the enforcement of prohibition statutes, are the greatest forces to-day at work in the United States to undermine the respect for all law." "Assaults upon the prohibition laws," he said, "involve an erroneous theory of personal liberty under our Constitution." He declared that "a demand for personal liberty had been advanced in the past by every champion of lawlessness who has sought excuse for unlawful conduct."

I think it was on that same occasion, at least while the American Bar Association was in annual convention, that a warning was issued to the people of the United States by the judicial section of that association. This is the warning that goes out from that august body of judges who administer the law throughout our land: "The judicial section of the American Bar Association, venturing to speak for all the judges, wishes to express this warning to the American people: Reverence for law and enforcement of law depend mainly upon the ideals and customs of those who occupy the vantage ground of life, in business and in society. The people of the United States, by solemn constitutional and statutory enactments, have undertaken to suppress the age-long evil of the liquor traffic. When, for the gratification of their appetites or the promotion of their interests lawyers, bankers, great merchants and manufacturers and socials leaders, both men and women, disobey and scoff at this law or any other law, they are aiding the cause of anarchy and promoting mob violence, robbery and homicide; they are sowing dragon's teeth and they need not be surprised when they find that no judicial or police authority can save our country or humanity from reaping the harvest."

This is a significant warning and, in the light of the declaration of the principles of the Church of Jesus Christ of Latter-day

Saints, is it not a solemn duty that we owe, my brethren and sisters, to carry before us the example of the Son of God while he was here upon the earth; to look to him as our exemplar of the correct life, to see in him a splendid example, a self-control, and to so harness and put under submission all of our appetites and our emotions, that we shall be glad to honor and sustain the law as the Son of God honored it and sustained it? It may be true that we have upon our books many statutes that are unwise. Every man has the right to question the wisdom of the law, and to use his influence for its change or its abolition; but while it is the law, no man in the Church of Jesus Christ of Latter-day Saints has the right to disobey or dishonor it. It is a dangerous job. We fathers and mothers, having children growing up in these perilous times, must be very particular about the example we set them, lest while we think we are obedient to law we are but asserting the name of personal liberty, our inclination to violate some statute that curtails the freedom of our own appetites. Take out of our cellars our private stills. Take out of our homes that which is forbidden by the law, that our children may see our respect for law, and they will follow in our footsteps. Some of us would be greatly horrified if our children should be found guilty of murder or theft or other hideous crimes, when we ourselves may have sown the seeds of disobedience to law by insisting, against the law, upon the exercise of some particular favorite appetite or habit.

Obedience to law involves that other wonderful thing that characterized the life of Jesus Christ—self-sacrifice. A service to any man that does not have in it the element of personal sacrifice is not worth the snapping of your finger. Remember that. Any service, to any man, under any circumstance, that does not involve, to some degree, personal sacrifice is not worth giving. The Son of God gave no such service. We, in honoring and obeying the law, though it may be against our own personal inclination, may use a self-sacrifice that will make our honoring of the law greater and more majestic. God help us, my brothers and sisters, to be masters of ourselves as he was master, and to use our powers and our intelligence and our understanding for the blessing of our fellow-men and not for the accomplishment of our own individual, selfish ends. Amen.

THE slightest sorrow for sin is sufficient, if it produce amendment; and the greatest is insufficient if it do not.—C. C. COLTON.

AND yet it is not the seeing one's friends, the having them within reach, the hearing from them which makes them ours. Many a one has all that, and yet has nothing. It is the believing in them, the depending on them, assured that they are good and true to the core, and therefore could not but be good and true towards everybody else, ourselves included.—MRS. CRAIK.

THE "MORMONS" IN ENGLAND.

In its issue of the 25th ult., *The Arizona Republican*, a well-edited, twelve-page daily newspaper published at Phoenix, the capital of the State, has an editorial on the recent anti-"Mormon" outburst in this country. Speaking of the "Mormons," of whom there are thousands in Arizona, the editor of the *Republican* says:

"The London newspapers are not very well informed regarding 'Mormonism' when, in a campaign against 'Mormon' missionary activities in England, they charge the missionaries with trying to convert women and to bring them to Utah for polygamous purposes. Still, in this respect, the English newspapers are not much less informed than some in the eastern part of this country.

"Polygamy is no longer practiced in Utah or anywhere else among the 'Mormons.' Nor has it been practiced for nearly a generation. When the practice or rather the rite was prohibited by law the 'Mormons,' who are a law-abiding people, bowed to the law and abandoned the practice, which had its origin in a desire for the building up of the State of Deseret.

"The 'Mormons' for three-quarters of a century have been bringing converts into Utah and adjacent States, in which they have established colonies. These converts have come from the northern countries of Europe, which have furnished the most valuable contribntions to our population. They have come under the impulse of a religion, and we may say that any man who obeys such an impulse, whatever his religion may be, is apt to turn out a pretty good citizen.

"No riff-raff has ever come to this country through the agency of 'Mormonism.'"

POSSESSIVENESS.

Vera Tolstoy, writing in the current number of the *Atlantic Monthly*, says: "The longevity of a moment depends on the degree to which it pierces to our inner consciousness, and is appropriated there. In fact, it is no paradox to say that *only that exists for us that finds a response in our inner consciousness.* No luxury, no beauty, no love, can properly be said to exist for us, if they do not awake in us a conscious appreciation. The beauty we do not understand, the love we do not requite, the luxury we have grown indifferent to, are no real possessions of ours because, though we have them, we know them not, and no quantity of red tape can ever make them ours. No act of possession can make us enter into our heritage, if the inner appropriation fails us. No law and no force can bind us to possessions

alien to our spirit. Possessiveness is a spiritual process, the result of spiritual assimilation. We want the transubstantiation of spirit before the alchemist's stone can turn to gold. We must assimilate in spirit, be conscious in our mind and feelings, before we can claim whatsoever for our own. Therefore, *not every one who possesses riches is rich, but only he whose inner consciousness is awake to the gift and blends with it.*"

INSPIRATION.

Chisel in hand stood a sculptor boy,
With his marble block before him;
And his face lit up with a smile of joy
As an angel dream passed o'er him.
He carved that dream on the yielding stone
With many a sharp incision;
In heaven's own light the sculptor shone,
He had caught that angel vision.

Sculptors of life are we, as we stand,
With our lives uncarved before us;
Waiting the hour when, at God's command,
Our life dream passes o'er us!
Let us carve it then on the yielding stone,
With many a sharp incision;
Its heavenly beauty shall be our own—
Our lives, that angel vision.

Bishop Doane.

Here is a curious incident showing how easy it is to misconstrue an overheard remark and indicating how many mistaken stories get about:—

Said Mrs. A., one of the overhearers: "They must have been to the zoo, because I heard her mention, 'a trained deer.'"

Said Mrs. B.: "No, no. They were talking about going away, and she said to him, 'Find out about the train, dear.'"

Said Mrs. C.: "I think you are both wrong. It seemed to me they were discussing music, for she said, 'A trained ear' very distinctly."

A few minutes later the lady herself appeared and they told of their disagreement.

"Well," she laughed, "that's certainly funny. You are poor guessers, all of you. The fact is, I'd been out to the country overnight, and was asking my husband if it rained here last evening."

You are not guilty because you are ignorant; but you are guilty when you resign yourselves to ignorance.—Mazzin.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

ORSON F. WHITNEY, Editor. WM. A. MORTON, Associate Editor.

THURSDAY, MARCH 30, 1922.

EDITORIAL:

AN UNACCEPTED CHALLENGE.

ELDER GEORGE ALBERT SMITH'S letter to an English gentleman, published in the *Star* of March 9th, has called forth a communication from a British author and journalist to the editor of this magazine. Permission having been given to use the communication in any way desired, the substance thereof and the present writer's comments thereon are here presented.

After making reference to Elder Smith's statement, that while residing in this country (1919-21) he "made a proposition to a London journalist to pay the expenses of a trustworthy, reliable newspaper man who could represent one or more of the influential papers of Great Britain, the man to be selected by them with the understanding that he would visit Utah, make a thorough investigation, and the facts reported by him to be published without prejudice," our correspondent, Mr. Harold J. Shepstone, says:

"This is quite correct, and it is equally true that no paper accepted the challenge. At the time it was made the paper *John Bull*, then under the editorship of Mr. Horatio Bottomley, was attacking the Mormon Church, but when I brought the challenge to his notice, he replied that he did not wish to pursue the matter further."

Precisely—the same old story, or half-story; for that is as much as some papers care to put forth. It reminds one of the Irish magistrate who, after hearing the prosecution present its case, was about to pass sentence, when the defense asked to be heard. "No, begorra," answered his Honor, "me moind is clear now; if you spake it'll cloud me jidgment." But what business has a paper of that sort to call itself *John Bull*—a synonym for British fair play?

OUR CORRESPONDENT: "I showed Mr. Smith's letter containing the offer to several other editors. Some of them were certainly surprised, and seemed to think it meant one of two things—either that the Mormon Church of to-day had nothing to fear, or that things were so covered up in Utah that it would be virtually impossible for an investigator to find out the real truth."

The first part of the proposition is the real truth; the latter part, sheer assumption. The "Mormon" Church has nothing to fear, and nothing to cover up that ought to be uncovered. So Mr. Smith would say if he were here; and I, being here, say it for him. We were both born in Utah, have lived there all our lives, and know quite as much about our native State as the transients who have passed that way, some of whom have been filling the columns of the "stunt" press in Great Britain with their grotesque travesties on truth and common sense, seeking to injure the Latter-day Saints, and compel the deportation of "Mormon" missionaries from this country. Why shouldn't our word count for something in the case? Why are we not as competent witnesses as Winifred Graham, Agnes Lister, or any other of those literary giants who sway public opinion in the slums?

I am in full accord with your sentiments respecting my honored predecessor in the Presidency of the European mission. Elder Smith is all that you believe him to be—"thoroughly honest, upright, honorable, and a true Christian gentleman, the last man to associate himself with a church or an organization that was not running straight." Then why should not his testimony be as weighty, at least, as that of the Rev. Cave-Browne-Cave? That it is so, and far more, with you, I feel confident, but why not with those editors to whom you presented Elder Smith's offer? Since there was, as you say, "the impression" in the minds of most of them that things in Utah "are not conducted as they should be, and it would only be the very fullest investigation that could remove it," why did they not make the investigation and thus remove the impression? It would have cost them nothing. He offered to defray all expenses. Were they afraid that they would find out the facts and lose prestige by publishing them? Or was it fear of another sort—the fear that if they sent a messenger to a place where things are "so covered up," that he also might be, and once behind that great mythical Chinese wall surrounding the forty-fifth State of the American Union, would never be permitted to re-pass the dread bourne from which no British traveler (excepting Cave-Browne-Cave) has ever returned?

Our Correspondent: "The remarks of the editors upon Mr. Smith's challenge were these. They declared that articles on Salt Lake City and on Mormon enterprises and endeavors would be interesting and even instructive. But the point the British public wanted to learn was what was the truth behind all this polygamy talk, and the insinuation of disgusting ceremonies taking place in the Endowment House and Temple."

If the British public want to learn the truth, why don't the British papers tell them the truth, instead of giving publicity to falsehoods, whose very extravagance is their own refutation, and refusing, as most of them do, to make the *amende honorable* by allowing space for any contradiction of the slanders?

Have we not frankly admitted that plural marriage, after the pattern set by the Hebrew patriarchs, was once practiced by a small—very small percentage of the membership of the so-called "Mormon" Church, practiced as a religious principle under every moral regulation? And have we not stated again and again that, after the enactment of laws against this form of marriage by the Congress of the United States, the practice was surrendered by the vote of the General Conference of the Church, and is now among the has-beens of history? We have declared repeatedly that since that time, now over thirty years ago, no polygamy in Utah or elsewhere has been sanctioned by the Church, and that there is no foundation whatever for the story that our missionaries are sent out to recruit women for polygamous purposes. You, of course, know of the reward (£200) offered years ago for the first case of a British girl lured to Utah to become a plural wife; and you are also doubtless aware that this reward has not yet been claimed.

That is the truth—these are the facts. "But who hath believed our report?" A few like yourself, perhaps; but the great mass, misled by sensational press and pulpit, by cheap novels and third-rate picture shows, have said in effect: "Release unto us Barabbas! Crucify this Impostor!"

Mr. Shepstone, I believe you to be an honorable man. I claim to be one myself. And I declare to you, in all solemnity, that there is no truth in the published stories regarding "disgusting ceremonies" that "are said to take place in the Endowment House and in the Temple." As a matter of fact, we have no Endowment House, and have not had for thirty years or more, the structure bearing that name having been taken down in 1889, just before the Church withdrew sanction from the further solemnization of plural marriages. But the Temple yet stands, for which the Endowment House was a temporary substitute while the greater edifice was being reared, and as one who knows whereof he speaks, I give you my word of honor that no disgusting ceremony of any kind takes place within that holy house, dedicated to the service of the Most High. The assertion that "converts," men and women, while going through the Temple, "have to strip naked in front of each other," is as foul a falsehood as ever emanated from the Father of Lies. It could only have come from a corrupt heart and an impure mind. The Temple ceremonies are perfectly modest, decorous and chaste, and if I do not fall in with the view that "to refute such stories" we should give "at least an outline of the ceremonies," it is not because there is anything improper in them, but because, like the rituals of Masonic temples the world over, they are sacred to the initiated, and their sacredness would be destroyed if they were made public either in whole or in part.

The records kept in our Temples—not only of marriages, but of baptisms, confirmations, ordinations, etc., are not for public in-

spection, since they pertain to the Temple and constitute a part of its sacredness. But the marriages performed there are all monogamous—one woman to one man—and no marriage ceremony is performed until a license for it has been issued by the civic authorities, whose records are accessible for any and all legitimate purposes. There is, however, a book entitled "The House of the Lord," which describes the Salt Lake Temple inside and out, and even illustrates it. If you have not this book already, and will do me the honor to accept it, I will do myself the pleasure of sending you a copy at the first opportunity.

The Church of Jesus Christ of Latter-day Saints courts honest investigation. Its bureaus and archives are open for inspection, and its great libraries are at the service of any reputable writer who chooses to put this promise to the test. Hear what Colonel James H. McClintock, State Historian of Arizona, who has just published a history of that progressive commonwealth, has to say upon this point: "There has been hearty co-operation on the part of the Historian of the Mormon Church in Salt Lake City, and the immense resources of his office have been offered freely and have been drawn upon for verification of data, especially covering the earlier periods." This from a gentleman with whom I am personally acquainted, a prominent and reputable non-"Mormon" citizen of Utah's neighbor State, Arizona, where "they shoot down Mormons on sight"—if liars are to be believed in preference to truthful and honest men.

"All this polygamy talk" is just talk—nothing more. The Church's position is briefly this: It was a divine command that plural marriage be practiced; it was a divine command that the practice cease. Both commands were obeyed. Those who think they see inconsistency in this change of attitude should open their Bibles and read how Abraham was divinely commanded to offer his son Isaac, and then divinely commanded to lay not his hand upon the lad. In obeying God, the Church also obeyed the Government, in accordance with an article of faith sacred to every Latter-day Saint: "We believe in being subject to kings, presidents, rulers and magistrates; in obeying, honoring and sustaining the law."

Polygamy is a dead issue in Utah. No one out there bothers about it any more. It would be looked upon as an attempt to galvanize a corpse. Those who would make the world believe otherwise have to leave the Great West, where the facts are well known, and hie them to the far away Eastern seaboard, or cross to Europe's shores, where their fictions cannot be so easily disproved, and where too many of the people are of that type who, having heard one side of a story, do not "wish to pursue the matter further."

O. F. W.

THE golden age is not behind but before us.—ST. SIMON.

MINUTES OF THE BIRMINGHAM CONFERENCE.

The Birmingham annual conference was held in the Latter-day Saints' Chapel, 23 Booth Street, Handsworth, Birmingham, Sunday, March 19th, 1922. President Whitney had not sufficiently recovered from his cold to enable him to be present, and his absence, with that of Sister Whitney, was much regretted. The President sent as his representatives Elder James Ira May and President Harold H. Bennett, of the Liverpool conference. President Edgar W. Jeffery and the ten traveling Elders of the conference were in attendance.

The morning session was devoted to a demonstration of Sunday-school work, the exercises being conducted by Superintendent Charles Collins. Faith was the general subject treated. Scripture passages bearing thereon were recited by members of the various schools, followed by five-minute talks from Elders Brown, Palfreyman, Thornley, Kirkham, Follick and Maughan.

Elder James I. May complimented those who had taken part on the program; they had done well. He discoursed upon the need of putting trust in God. Many people were trusting in the arm of flesh, and were being led astray. Exhorted the saints to be faithful, to respect the Priesthood, and seek earnestly for wisdom and knowledge, especially knowledge pertaining to the things of God.

A chorus was rendered by pupils of the first and second intermediate departments, under the direction of Conference Chorister Charles C. Edwards, Brother Walter S. Boyd, organist.

At the afternoon session President Jeffery reported that satisfactory progress had been made in the conference during the past year. He commended the traveling Elders and the local Priesthood for their faithful labors. Elder John O. Hughes spoke on divine authority and the need of continuous revelation for the guidance of the Church and its members. A duet, "Cast thy bread upon the waters," was feelingly sung by Sister Winifred Makin and Elder Vernon W. Maughan.

Elder May told of the splendid missionary work that is being done in the Stakes of Zion, resulting in the conversion of many souls. Referred to Abraham's obedience when commanded by the Lord to offer his son Isaac. Obedience is the key which unlocks the Kingdom of Heaven to all true believers.

President Bennett was the first speaker at the evening service. He compared the present anti-"Mormon" campaign in this country with the persecution heaped upon the former-day saints. "Our persecutors should take to heart the wise counsel of Gamaliel, given to those who were fighting against the Apostles: "Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to naught: but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against

God." The Church of Jesus Christ of Latter-day Saints recognises but one standard of morality; chastity is one of its fundamental principles, for "no unclean thing can enter into the kingdom of God."

A solo was sweetly sung by Miss Mabel Hartopp, of Nuneaton.

Elder May testified to the splendid moral character of the Latter-day Saints, with whom he had spent his life. He then discoursed on the apostasy, and on the restoration of the Gospel, to establish which the Latter-day Saints had made great sacrifices, many of them the supreme sacrifice. "Great shall be their reward and eternal shall be their glory." This promise the Lord holds out to all the faithful.

President Jeffery was highly pleased with the attendance (there were two hundred and thirty people present at this session) and also with the services. He believed the meetings would prove of great benefit to those who had attended. He thanked the officers and members of the Relief Society for the excellent lunches provided for the visitors.

A Priesthood meeting was held Saturday evening, at which reports were made by the presidents of the various branches. Elder May and President Bennett gave valuable instructions. A special missionary meeting was held Monday morning. After the Elders had reported the work in their respective fields of labour, they were addressed by Presidents Jeffery and Bennett and also by Elder May.

TYLER H. BARTON, Clerk.

ENGLAND—AMERICA.

THURSDAY evening, February 23rd last, Sir Philip Gibbs, eminent journalist, addressed a large and appreciative audience in the Tabernacle at Salt Lake City, Utah. He was introduced by Governor Charles R. Mabey. In the course of his address Sir Philip said: "To show what America means to the world let me tell you of a little incident on a certain day of the war when I first saw the Stars and Stripes appear in the old world. We knew then that victory for our side was assured. An English officer standing next to me at the time said that what we were seeing meant that the people of the new world had come back to the old world after five hundred years to save civilization. 'These are the men of destiny,' he remarked. . . I believe that there has come a change in the consciousness of the American people. It is that while the old world can't do without the United States, that you too cannot do without the old world. The interests of the two are intertwined. . . Whatever else happens in the old world, I think the best chance for us after all is a friendship between the English-speaking peoples of the world. At least, if that

doesn't happen, then there is no chance at all for white civilization. In the construction of our minds and philosophies we are more like each other than any other two peoples in the world. The most important thing in the world to which I myself stand pledged is to promote friendship between the United States and the British Empire."

THINGS WORTH NOTING.

THE amount spent on intoxicating liquors in the United Kingdom during 1921 is estimated at £402,700,000. The total consumption of absolute alcohol was approximately 61,000,000 gallons.

WITH less than one-half of one per cent. of the population of the United States, Utah now produces one-fifth of that nation's silver, one-sixth of its lead, one-eighth of its copper, one-eighth of its potash, and one-tenth of the world's supply of vanadium.

WIRELESS messages sent by American amateurs on short wave lengths are being picked up in France. Radio experts are trying to explain how the messages sent at almost no power and on a wave length of only 200 yards will carry across the Atlantic. A French scientific magazine offers a prize of 5,000 francs for the best answer to the latest radio mystery.

MR. WAYNE B. WHEELER, general counsel and legislative agent for the Anti-saloon League of America, in reply to a question recently put to him by Mr. James Martin Miller, a syndicate writer, "I notice that you haven't Utah on the list; isn't that State organized yet?" said: "We are not organized in Utah and don't expect to be. If the people of other States obeyed the law as well as the good people of Utah, there would be little need for the existence of the Anti-saloon League."

A LLANELLY man, Mr. Sydney Evans, has invented a flying bicycle. It is fitted with wings, propellers, and the necessary equipment for flight, and is solely dependent upon man power. The inventor claims that by pedal work alone the machine will rise from the ground to any altitude like any aeroplane, and that it can develop a speed through the air of about twenty-five miles an hour. As the wings are foldable to a span of five feet, the machine can be ridden through the streets and conveniently stored.

PREACHING at St. Francis Xavier's, Liverpool, Sunday evening the 12th inst., Father Bernard Vaughan said we were living in a day when we had exchanged love for lust, when there was little discipline and self-sacrifice, when everybody wanted to get more and when nobody had enough as long as somebody else had more, when the divorce courts were emulating those of America, and birth control was mimicking France. In short, we were living in a day when God was forgotten. That was the real root of the world's troubles. The world had left God out of its reckoning and had taken Christ out of the schoolroom, and slammed the door in his face and locked it. People might talk about morality; if there was no moral law-giver in the schools, who was going to abide by the law?

FROM THE MISSION FIELD.

Social.—On March 11th, 1922, a social was held under the auspices of the M. I. A., at 13a St. Benedict Street, Norwich. Branch President Alfred Burrell directed the program, which consisted of musical numbers, interspersed with readings and games. Refreshments were served. The social was a very enjoyable one.

Priesthood Meeting.—The monthly Priesthood meeting of the Nottingham conference was held at Leicester, Saturday afternoon, March 4th, President Harold E. Brough presiding. There were also present: Elders Abraham Noble, clerk; J. Max Toolson, Charles Henry Last, William Hunt, A. Walter Stevenson, John W. Robinson, Joseph H. Valentine, and lady missionaries Annie E. Noble and Julia T. Noble. Elder Toolson spoke on the first Article of Faith, and a general and profitable discussion followed.

Branch Organized.—A branch of the Church was organized at Lancaster, at a conference held at 6 Rosebery Avenue, Morecambe, Sunday, February 26th, under the direction of President Harold H. Bennett, of the Liverpool Conference. Elder Fred J. Webley was sustained as Presiding Elder, with Brother John Bell and Elder Rulon R. Free as counselors. A spirit of earnest enquiry was noted among the many visitors who attended the meetings, which were most inspiring. Elder James I. May, from Liverpool, assisted at the conference.

Baptisms.—Saturday evening, March 18th, 1922, a baptismal service was held in the Latter-day Saints' Chapel at Birmingham. Two candidates were baptized by Elder J. Elden Brown, and were afterwards confirmed by Elders John O. Hughes and Tyler H. Barton.

Saturday afternoon, the 4th inst., a baptismal service was held at the Public Baths, Leicester, Nottingham conference. After short addresses on baptism and the gift of the Holy Ghost, by Sister Annie E. Noble and Brother Samuel Pears, four candidates were baptized by Elders Charles Henry Last and Abraham Noble. Later a confirmation service was held at the chapel, when the newly-baptized converts were confirmed members of the Church.

Branch Conferences.—A conference of the Wigan branch was held Sunday, March 5th, 1922. After a brief program by the members of the Sunday-school, the authorities of the Church were presented by President Harold H. Bennett, of the Liverpool conference, and were unanimously sustained. Timely and valuable instruction was given by the Elders.

A branch conference was held March 12th, 1922, at Victoria

Rooms, Doncaster. President William M. Cox and traveling Elders Alvin G. Lovell, Ervin Rawlings, Clarence L. Giles and James R. Williams were present and delivered impressive discourses on Gospel themes. The meetings were well attended.

The Norwich branch conference convened at 13a St. Benedict Street, March 12th, 1922. There were two sessions. Gospel discourses were delivered by President William H. Wilson and Elders J. W. Ernest Tomlinson and C. Douglas Barnes. The Sunday-school children sang a chorus, "Our King," and the song, "Zion Prospers," was sung by Elders Wilson, Allen, Tomlinson, Barnes and Brother Cecil Tyrell. The conference was well attended.

DIED.

ARMSBY.—December 31st, 1921, Sister Sarah Ann Armsby. Deceased was a member of the Holloway branch, London conference. She was born February 24th, 1871, and was baptized into the Church of Jesus Christ of Latter-day Saints, March 22nd, 1896. Funeral services were held January 7th, 1922. President Herbert Savage dedicated the grave.

MCPHERSON.—January 8th, 1922, James Alexander McPherson of the Glasgow branch. Deceased was born September 15th, 1863, at Glasgow, Scotland; was baptized into the Church of Jesus Christ of Latter-day Saints December 29th, 1917, by Richard C. Wilkin. Funeral services were held in the home, many friends and relatives being in attendance. Traveling Elders and local brethren paid due respect to Brother McPherson, who was a member of the Glasgow branch for many years. The services were conducted by First Counselor William Foote, of the Glasgow branch. On Sunday, January 29th, a memorial service was held, at which the character of the departed brother was extolled, and comfort was given to those left behind—his wife and two daughters. President John Hunter conducted the service and he and the following brethren paid high tribute to Brother McPherson: Brother Foote, Elders Blake and McDonald, Elder John B. Cummock of the Scottish conference, and President William Little.

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